

postcolonial, poststructuralist, and critical race theorizing) have questioned nearly every assumption, enactment, and orientation of community (Adorno, 1973; Balibar, 1994; Hall, 1991; Haraway, 1988; hooks, 1981; Moraga & Anzaldua, 1983; Mouffe, 1992; Spivak, 1988; Young, 1986). Nevertheless, as Joseph (2002) astutely notes, none of this work has dampened the drive to embrace an ongoing upward narrative: “Before any progressive or resistant re-imagination of community will be efficacious, we need to account for the relentless return of the dominant discourse and practice of community” (p. xxxi).

Thus, this presentation will attempt to clarify three key points:

- there is a multiplicity of publics organized around and participating daily with institutions of higher education;
- there are specific value-laden rhetorical strategies that support the notion of community as a floating signifier with specific individuals and groups that serve as its implicit embodiment;
- implications of such positioning upon our attempts in higher education to truly engage with the public sphere as embodied in our so-called local and global communities.

This presentation concludes by suggesting that the engaged campus may be better able to accomplish its goals of meaningful engagement practices through alternative conceptualizations of and engagement with diverse social, political, and cultural networks of groups and associations.

References

There were no references provided with this proposal.